

LITERARY.

NEW YEAR'S ADDRESS.

TO THE PATRONS OF THE PENNSYLVANIA FREEMAN.

The wave is breaking on its shore—
The echo falling from its chime—
Again the shadow moveth o'er—
The dial plate of time!

Oh, seer-sen Angel! waiting now
With weary feet on sea and shore,
Impatient for the last dread vow
That Time shall be no more!

Once more across thy sleepless eye
The semblance of a smile has passed;
The year departing leaves more high
Time's fearfullest and last.

Oh! in that dying year hath been
The sum of all since time began—
The birth and death—the joy and pain,
Of Nature and of Man.

Spring, with her change of sun and shower,
And streams released from winter's chain,
And budding bud, and opening flower,
And greenly-growing grain;

And Summer's shade, and sunning warm,
And rainbow's o'er her hill-top bowed,
And voices in her rising storm—
God speaking from his cloud!

And Autumn's fruits and clustering sheaves,
And soft, warm days of golden light,
The glory of her forest leaves,
And harvest-moon at night;

And Winter with her leafless grove,
And prisoned stream, and drifting snow,
The brightness of her heaven above,
And of her earth below!

And Man—in whom an angel's mind
With earth's low instincts finds abode—
The lowest of the links which bind
Brute nature to her God;

His infant eye hath seen the light
His childhood's merriest laughter rung,
And active sports to manhood might
The nerve of boyhood strong!

And quiet love, and passion's fires,
Have soothed or burned in manhood's breast,
And lofty aims and low desires
By turns disturbed his rest.

The waiting of the newly-born
Hath mingled with the funeral knell;
And o'er the dying ear hath gone
The merry marriage-bell.

And Wealth has filled his halls with mirth,
While Want in many a humble shed,
Toiled, shivering by her cheerless hearth,
The live-long night for bread.

And worse than all—the human SLAVE—
The sport of lust, and pride, and scorn!
Plucked off the crown his Maker gave—
His regal manhood gone!

Oh! still my country! o'er thy plains,
Blackened with slavery's blight and ban,
The human chattel drags his chains—
An uncreated man!

And still, where'er to sun and breeze,
My country, is thy flag unrolled,
With scorn, the gazing stranger sees
A stain on every fold.

O, tear the gorgeous emblem down!
It gathers scorn from every eye,
And despoils smile, and good men frown,
Where'er it passes by.

Shame! Shame! its starry splendors glow
Above the slave's loathsome jail—
Its folds are ruffling even now
His crimson flag of sale.

Still round our country's proudest hall
The trade in human flesh is driven,
And at each careless hammer-fall
A human heart is riven.

And this, too, sanctioned by the men,
Vested with power to shield the right,
And throw each evil and robber den—
Wide open to the light.

Yet shame upon them!—there they sit,
Men of the North, subdued and still;
Meek, pliant, prostrate, only fit
To work a master's will.

Sold—bargained off, for southern votes—
A passive herd of northern slaves—
Just braying through their purchased throats
What's their own owner rules!

And he—the basest of the base—
The vilest of the vile—whose name,
Enshrouded in infinite disgrace,
Is deathless in its shame!

A tool—to bolt the people's door
Against the people clamoring there—
An ass—to trample on their floor
A people's right of prayer!

Nailed to his self-made gibbet fast,
Self-polluted to the public view—
A mark for every passing blast
Of scorn to whistle through!

There let him hang, and hear the boast
Of Southrons o'er their plant tool—
A St. Silyles on his post,
Shred to ridicule!

Look we at home!—our noble Hall,
To Freedom's holy purpose given,
Now roars its black and ruined wall,
Beneath the wintry heaven—

Telling the story of its doom—
The Finnish mob—the prostrate law—
The fiery jab through mingling gloom,
Our gazing thousands saw.

Look to our state—the poor man's right
Torn from him—and the sons of those
Whose blood in Freedom's sternest fight
Sprinkled the Jersey snows—

Outlawed within the land of Penn,
That Slavery's guilty fears might cease,
And those whom God created men,
Toil on as brutes in peace.

Yet o'er the blackness of the storm,
A bow of promise bends on high,
And gleams of sunshine, soft and warm,
Break through our clouded sky.

East, West, and North, the shout is heard,
Of Freedom rising for the right:
Each valley hath its rallying word—
Each hill its signal light.

O'er Massachusetts' rocks of gray,
The strengthening light of freedom shines,
Rhode Island's Narragansett bay—
Vermont's Green Mountain pines!

From Hudson's frowning precipices,
To Allegheny's laurel'd crest,
O'er lakes and prairies, streams and glades,
It shines upon the West.

Speed on the light to those who dwell
In Slavery's land of woe and sin,
And through the blackness of that Hell
Let Heaven's own light break in.

So shall the Southern conscience quake,
Before that light poured full and strong,
To all the Southern heart awake
So shall the bondman's wrong.

And from that rich and sunny land
The song of grateful millions rise,
Like that of Israel's ransomed band
Beneath Abime's skies:

And all who now are bound beneath
Our banner's shade—our Eagle's wing,
From Slavery's mill of moral death
To fight and life shall spring.

Broken the bodman's chain—and gone
The master's guilt, and hate, and fear,
And unto both alike shall dawn,
A NEW AND HAPPY YEAR.

NON-RESISTANCE.

BIBLE ARGUMENT FOR NON-RESISTANCE.

No. II.

Daniel 2, 44. *In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever.*

In my first No. I alluded to the argument against human governments, drawn from the divine protest against the choice of such a government by the people of Israel—and cited several classes of proof-texts, which appear to prohibit the fundamental policy and measures of such governments. Among these proof-texts stands conspicuous the practical christian law, 'Dearly beloved, avenge not—' for vengeance is mine, I will repay, saith the Lord.' Agreeably to this law, Christ set us an example of forgiving criminals, (as recorded in John 8th), where he said to the adulteress, 'Woman, where are those thine accusers? Hath no man condemned thee?' She said, 'No man, Lord.' And Jesus said unto her, 'Neither do I condemn thee: Go, and sin no more.' Nor is this christian economy and policy peculiar to the present dispensation. When Cain had killed his brother, instead of signing his death warrant, and ordering the guardians of the public weal to execute wrath upon him, for a terror to other evil-doers, we are told by the sacred historian—(Gen. 4, 15.) 'And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him seven fold.' We have no intimation that Lamech was executed, though he said, (Gen. 4, 23.) 'I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged seven fold, surely Lamech seventy and seven fold!' Since God had threatened seven-fold vengeance to guard Cain's life from the hand of the avenger, Lamech was confident that a still severer curse of God would follow any one who should lay hands on him.

It is believed the practice of the apostles and primitive Christians confirms the Non-Resistance plan, since we read,

James 5, 6. 'Ye have condemned and killed the just, and he doth not resist you.'

Cor. 12, 12. 'Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat.'

Heb. 10, 34. 'And took joyfully the spoiling of our goods.'

This view of christian law and polity well corresponds with the apostle's description of the christian armor, in Eph. 6th chapter, and also with his remark in (2 Cor. 10, 4.) 'For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds.'

An argument in favor of the universal application of this christian law, 'Avenge not,' may be drawn from its intrinsic propriety, fitness, and loveliness. There seems to be an obvious and peculiar fitness and propriety in God's holding the punishing power in his own hands alone; for all sin is committed in more or less against him, than against any creature. It is committed against his creating goodness, preserving mercy, and redeeming grace. It is committed against his law, his gospel, his Son and his Spirit. It is an insult to his infinite authority, and an outrage upon his undivided and independent rights. It is an abuse of his matchless offers, invitations, warnings, and exhortations in the gospel. It involves a defiance of his infinite natural perfection, and a disregard of his infinite moral perfection. It involves a practical defiance of his infinite greatness, power, dominion and justice. It implies a practical contempt of his grace, his goodness, his kindness, his beneficence. The apostle represents sinners under the gospel as 'treating under foot the Son of God, as counting the blood of the covenant wherewith he was sanctified an unholy thing, and as doing despite to the spirit of grace.' The rights of God, which sinners invade by every sin, are vastly more numerous, and infinitely more important and sacred than the rights of creatures which they sacrifice. The ingratitude of sin, as committed against God, is unspeakably greater, and more odious and criminal, than mere ingratitude against our fellow-creatures. Hence said David to God, even in view of his sins of adultery and murder, (Ps. 51.) 'Against thee, O Lord, have I sinned, and done this in thy sight, that thou mightest be justified when thou speakest, and clear when thou judgest.' God, therefore, is infinitely more deeply interested in vindicating his truth and rights, his character and law, in respect to every offence and outrage of sinners, than any creature are or can be. Hence there seems an intrinsic and obvious propriety and fitness in his claiming the exclusive prerogative of vindicating and punishing. As long as he can forbear, surely he can and ought to forbear. In view of what we all deserve at his hands, 'Why should a living man complain?'

The intrinsic propriety and fitness of the great practical christian law, 'Avenge not yourselves,' will appear still more manifest, by considering that God alone has the proper qualifications to vindicate and punish. He alone has wisdom and knowledge enough to know when, where, and to what extent it is best to vindicate and punish; and when and where it is best to forbear and forgive. He alone has power enough to execute condign punishment upon his guilty creatures. He alone has goodness sufficient to guide the operations of vindictive justice and condign punishment, in a perfectly righteous and desirable manner. Whenever men attempt to avenge themselves, or others, they are very prone to do it under the influence of selfishness, malice, prejudice, and blindness. They are prone to fail in justice, loquacity, wisdom, mercy, and indeed in every important and necessary qualification for adjudicating and punishing. Such power, therefore, is safe in no hands, but in the hand of God 'to whom vengeance belongs;' and the history of Judeo-Christianity, of the church and world is a most ample confirmation of this remark. Perhaps nine tenths, if not ninety-nine hundredths of the world's population are sinning against some form of military despotism, civil aristocracy, or religious hierarchy, which pretends to govern, vindicate and punish heretics, and transgressors, for the benign purpose of securing the public good and safety. But alas! what mere slaves are mankind to these usurpers of divine prerogatives, who lord it over men's persons and consciences. Is the heart of man deceitful above all things and desperately wicked? Let him be elevated to the offices of human government, and his heart will direct the operations of his power.

The intrinsic propriety and fitness of the christian law, 'Avenge not yourselves,' is further evident from the consideration that all mankind deserve punishment for their own sins. It is not manifestly improper and absurd to clothe persons with discretionary power over the lives, liberties, and happiness of others, with authority to adjudicate and punish, when they deserve to be condemned and punished themselves? It seems too much like selecting a jury of thieves and robbers, to try one of their own company. How pertinent are the following words of Christ in relation to this subject. 'Let him that is without sin among you, cast the first stone.' Judge not that ye be not judged. (i. e. punish not.) For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. Those hypocrites, first cast out the beam out of their own eye; and then shall see clearly to cast out the mote out of thy brother's eye! How incongruous, how intrinsically absurd is it to clothe frail and sinful man with vindictive powers. On the contrary, there is something extremely captivating, lovely, and convincing in universal christian forbearance, forgiveness, kindness, and returning good for evil. It is the fundamental quality of that overcoming moral influence which is destined to bring the world to Christ. 'If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing, thou shalt reap coals of fire on his head.'

The above considerations are offered in favor of giving the full and obvious sense and latitude to the christian law, 'Avenge not yourselves,' and to the numerous passages I have cited to sustain the plan of Non-Resistance. A very plausible one is founded upon

Gen. 9, 6. 'Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man.'

It was intimated by an objector at the late Peace Convention, that the divine veracity, (always pledged in a prediction) forbids us to consider this passage as a prediction, since all who have shed human blood, have not lost their own. This difficulty will be avoided, by not taking the passage to be a divine threatening, designed to deter from the shedding of human blood. The passage and its connection seems well to accord with this view of it. And since a bare divine threatening, (which always shows God's right and disposition to punish transgressors of his law), does not necessarily pledge the divine veracity to fulfill it, as exemplified in God's threatenings against Adam, and against Nineveh, (vide Gen. 2, 17, and Jonah 3, 4,) there is at least a possibility of understanding this passage in a sense that perfectly harmonizes with the general application of the christian law, 'Avenge not.' The remarkable fulfillment of this divine threatening, in all ages, seems to confirm this view of the passage.

The fact that the Mosaic code enjoined the punishment of evil-doers, is confidently urged as an objection against the Non-Resistance scheme.

It must be admitted that the punishing of offenders was a cardinal feature in the policy of the Mosaic code, whether we can reconcile it with the christian law, 'Avenge not yourselves,' or not. This ancient, and typical code, comprising the statutes of a Theocracy, had no small number of capital offences, among which were the following: (1.) Murder. Deut. 19, 16. Lev. 24, 17. (2.) Fornication. Deut. 22, 22. (3.) Blasphemy. Lev. 24, 16. (4.) Enticement to idolatry. Deut. 13, 6. (5.) Adultery. Lev. 20, 10. (6.) Lying with a heart. Exod. 22, 19. (7.) Sabbath breaking. Num. 15, 22. Exod. 31, 15. (8.) Witchcraft. Exod. 22, 18. (9.) Cruelty to parents. Exod. 21, 15. (10.) Carrying parents. Deut. 21, 17. Lev. 20, 9. (11.) Disobeying parents. Deut. 21, 18. Another statute was in these words. Exod. 21, 22. 'If men strive and hurt a woman with child, if any mischief follow, then shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe.' Another statute in this typical code, required those who killed their neighbor by mere accident, to flee for their lives from the avenger of blood, to the city of refuge, and there to abide until the death of the high priest.

It is presumed that few advocates of a human government would desire to have one established over them, so sanguinary and high-toned in its penal statutes as this Mosaic code—for it might prove fatal to many of them. Unless the state of morals should be greatly improved, the enforcement of such a code, even in the most christianized nations, would 'deal death and damnation' in no small measure.

It may not be easy for us to comprehend the design and reasons of this ancient code. As far as God enjoined or authorized, Jewish laws, there can be no reason to doubt that he had good reasons for them, to discover all of which, it would be necessary for us to comprehend the design of the Mosaic dispensation, and all the ends proposed to be answered by it.

There is, however, a shorter method of answering this objection. The divine laws given to Israel through Moses, were the statutes of a Theocracy, and not of a human government. God enacted the laws, appointed the officers of the government, inspired the Seers and Prophets, gave the directions for the marches, battles, encampments, and settlement of his people, and in short, was the Governor of Israel, when the Mosaic code was given. And the same reasons we have considered, showing the manifest impropriety of clothing frail and sinful man with the powers assumed by human governments, are equal reasons why these powers should be in the hands of God, 'to whom vengeance belongs.' It is not perfectly absurd, presumptuous and impious, for a mere human government to assume the powers, and attempt to execute the statutes of a Theocracy? Besides, it is admitted that the Mosaic dispensation has been abolished by the christian dispensation. Some are pleased to make a distinction in the laws given to the Jews, calling some ceremonial or typical, some civil, and some moral. All admit that the ceremonial or typical have been abolished. It is believed that few, if any will pretend that the civil code given by Moses, is now in force, with all its sanguinary statutes, and binding upon the nations of the earth, since the Jewish nation is dispersed. Let those who believe it, show us precisely which statutes were ceremonial or typical, in distinction from civil, and bring forth their strong reasons in favor of adhering to the civil Jewish code. The apostle in Gal. 4th and 5th chapters, does not scruple to call the 'Sinai covenant,' or Mosaic dispensation, a 'yoke of bondage,' which 'gendereth to bondage,' and said to the Galatian christians, 'Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with yoke of bondage.' To show that we have no right to enforce the penal statutes of this ancient Theocracy, I need only refer to some of the repealing and other statutes of the divine author of the christian dispensation. Said Christ, Mat. 5, 38. 'Ye have heard that it hath been said, 'An eye for an eye, and a tooth for a tooth.' But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.' In the 13th of Mat. we are informed that Christ 'spoke to the multitude and to his disciples, saying—Be not ye called Rabbis; for one is your Master, even Christ; and all ye are brethren. And call no man your father on earth: for one is your Father, which is in heaven. Neither be ye called masters, for one is your Master, even Christ. But he that is greatest among you, shall be your servant.' In Luke 22, we also read, 'And there was also a strife among them, which of them should be accounted the greatest. And Jesus said unto them, The kings of the Gentiles exercise lordship over them, that they exercise authority over them: they are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as that doth serve. I am among you as him that serveth.'

The terms of these precepts of Christ seem plainly to prohibit his followers not only from executing the penal statutes of the ancient Theocracy, but also to forbid their assuming and exercising over each other the authority and lordship assumed by the officers of human government, since we are all brethren of the human family, whose only rightful Master or Governor is Christ. Christ had as good a right to abolish the Mosaic dispensation, and to prohibit the execution of its penal statutes under the christian dispensation, as he had to cause prophetic visions, and miracles, and messages from heaven to cease.

In my next and concluding number, I design to notice the objections founded upon Rom. 13, with some others.

* Vide Emerson's Sermons (vol. 6, p. 210) from Heb. 10, 9. 'He taketh away the first, that he may establish the second.'

MEMORIAL.

From the Friends of Nantucket, presented on Wednesday, January 16.

To the Senate and House of Representatives of the State of Massachusetts:

We, a monthly meeting of the Religious Society of Friends of Nantucket, respectfully represent: That while with grateful remembrance, we recur to the inestimable privilege, which is secured to us as a society, of exemption from all military requisitions, we are admonished of the duty we owe to others of our fellow citizens, who are liable on these accounts, and whose conscientious scruples cannot now be admitted in common with Friends, as a reason for a similar exemption from the responsibilities which attach, either directly, or indirectly, to the subject of war.

In the maintenance of the peaceable doctrine of non-resistance, there are individuals in this community, who are subject to much embarrassment, from the imposition, either of fines or imprisonment, to which the members of the Society of Friends are not liable.

In viewing this subject, the meeting now addressing the State Legislature, have felt that the sufferings of this class of citizens had become their sufferings, and that the Christian Testimony which such had felt themselves called upon to bear to the world, has so identified them in this respect with the Friends, that they seem to be equally entitled to every privilege

and favor of which that Society are the recipients. They feel, that their own exemption from military duty can hardly be considered an equitable boon, while other citizens of this commonwealth, with equal sincerity, with the same conscientious scruples, are denied the free exercise of private judgment, and have to answer for their assumed offences, either by distraint of property, or by incarceration within the walls of a prison.

Can they cease to plead the cause of such, while they regard the Testimony of universal peace and righteousness, founded upon individual consciences, as the only basis upon which every Christian superstructure can permanently be established; and to the end that this Testimony may be unrestrained, and that it may more and more prevail in the earth, they would respectfully ask the State Legislature, to investigate this important and interesting subject; in the firm conviction, that when it is deliberately considered with reference to its high claim upon the Christian professor, it will result in such a modification of the law, as will extend that liberty of conscience, to all our citizens, without reference to their peculiarities of profession, which at present is so limited in its operation, that it embraces but a small section of the Christian community.

Signed by direction of the meeting, held 12th month, 15th, 1838.

PETER MACY,
EUNICE C. MACY, Clerks.

NEW YORK, Jan. 14th, 1839.

FRIEND GARRISON.—To condemn sin, violence, murder, &c. is not certainly to prevent them; (1) and to remove governmental restraint, (2) in the present state of the world, when so few regard the precepts of christianity, is to let loose the myriads of violence and blood upon the community. The principle, therefore, which would let them loose, is a principle of anarchy and destruction, rather than one of order and peace. It is likewise an unchristian principle. For proof of this, see Romans xiii. 1st to 7th. (3)

You state that you aim, instrumentally, to put down all rule and authority, only by the substitution of the reign of Christ, &c.; and then you ask, if that is a non-government principle. I answer, no. But your own assertion, that man is neither authorized or qualified to govern man by physical force, is a non-government principle. (4)

By what authority, friend Garrison, do you assert that I do not forgive my enemies? (5) 'Twere a strange inference, indeed, to conclude that because I would have the defenceless female protected against violation, the tender infant against infanticide, the innocent in general against wrong of various kinds, that I am therefore an enemy of those whom I would have restrained from the commission of those evil deeds. (6) It is true that Christ did not resist evil; nevertheless, it was the duty of Pilate to protect him against the unlawful rage of the Jews, instead of weakly and unjustly surrendering him into their hands. (7)

You labor very hard, to confound the principle of non-government with that of non-resistance; and you talk of our denouncing all who hold the latter sentiment. But we do not do such thing. We do not consider those principles the same. (8) You may deem them matters not to us. And your bare assertion that they are identical, does not convince us. Well, sir, holding those principles to be different, we are chargeable with no intolerance or inconsistency in disclaiming the one, and leaving our members to hold their own views on the other. Nor yet are we chargeable with inconsistency, in saying that the proper and the only legitimate subject for the consideration of Peace Societies, is that of war between independent nations; and, at the same time, pointedly disavowing and repudiating another sentiment attributed to us, utterly repugnant, in our opinion, to the very object we have in view. Nor, again, is it waging war upon the Society that holds that obnoxious sentiment, for us effectually to remove from ourselves the imputation of holding it, by disclaiming it in such a manner, that the charge will never be repeated where our disclaimer is known. Thus have we shown off no mask for we have had none on. We confine ourselves to one object, and show that we do, by disowning any extraneous one, when imputed to us. And we do not denounce those who believe that christianity enjoins non-resistance to evil; but some of the members of the New York Peace Society hold that sentiment themselves, but at the same time spurn the anarchical, non-government principle of the New England Non-Government Society. (9)

You talk of my lack of faith. I have nothing to boast of on the score of spiritual attainment; nevertheless, I believe in Divine Providence, and even in special Providence. I do not myself go armed; (10) I trust that Heaven will preserve me from violence—at least, so far as may be for Divine glory. But, my dear sir, 'all men have not faith;' (11) and I, for one, would by no means leave them to butchery on this account. I do not believe in whipping men into religion. (12) Let those who have not faith be protected in their rights, notwithstanding. Let the christian suffer all that he thinks proper; (13) but let the man of the world have justice done to him, 'by the powers that are ordained of God.' (14)

Yours ever,

ORIGEN BACHELER.

NOTES.

(1) The apostle Paul thought differently; and we prefer his opinion to Mr. Bachelier's. 'For what the law could not do, in that it was weak through the flesh, God, sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.' The only method Jesus took to prevent sin, was to condemn it, in his life and by his precepts. His disciples may safely imitate his example. If, when he suffered, he threatened not, but committed himself to him that judgeth righteously, they are bound to behave in a similar manner. 'For even hereunto we are called: because Christ also suffered for us, leaving us an example that we should follow his steps.'

(2) If the forgiveness of all injuries and all enemies be the 'removal of governmental restraint,' we cannot help it. Christ has disarmed us, and we have no power; and yet in our weakness, we are made strong, and in our helplessness, victorious. Those who are unwilling to submit to outrage unresistingly, will of course make use of the physical force of government to obtain redress. But let them not pretend to be the imitators of Jesus.

(3) We find no 'proof' in this reference, that to 'endure grief, suffering wrongfully,' is unchristian. (4) The principle is, that Christ should reign, not man.

(5) By your own authority—to wit, that you have a right, at least by proxy, and it is your duty, to restrain and punish them by governmental force. If you punish, you do not forgive.

(6) No matter whether you can imprison or hang an offender without feeling any enmity toward him. You are commanded not to resist evil.

(7) It was Pilate's duty to protect him, according to his office; but, as a follower of Christ, he could not have sustained that office. In forbidding his disciples to use the sword, Christ has disarmed all those who are called by his name.

(8) A nice distinction, but fallacious. For a man to assert, in one breath, that he holds to non-resistance to evil-doers—and in the next, that a body of men, calling themselves a government, have a right and are solemnly bound to resist, if it is not, these evil-doers—is to be as incoherent as the man who declares that slavery is utterly sinful, but that it would be wrong to emancipate the slaves.

(9) The Peace Society might just as properly denounce those who believe in the duty of 'non-resistance,' as those who hold to the 'non-government principle;' (supposing there is a real difference between these sentiments, which there is not)—because it has but 'one object,' which is avowedly foreign to either of these views. Why call our Society by a title which it has not assumed? Is this ingenious?

(10) Paul did. (See Ephesians VI. 18.)

(11) Therefore, unbelievers are released from the obligations of the gospel, in regard to the forgiveness of enemies!

(12) Right—this is 'non-resistance.'

(13) But if he should forgive all crimes committed against him, he would be an 'anarchist!'

(14) Let 'the man of the world' come out from the world, take up the cross and follow Christ. This is better advice.

FREE DISCUSSION. In the last number of the Friend of Man, Bro. Goodell is out against the non-resistance principle, and makes some severe charges against those who adopt them. He abandons the democratic theory, that 'governments derive their just powers from the consent of the governed,' and clings to the old, exploded, arbitrary dogma, 'that the powers that be,' are such 'by the grace of God.' He says that 'civil government is the institution of God, not the creature of man.' When he shall define what he means by civil government—what are its powers, and whence they are derived—what he is able to discuss the matter in an intelligible form. Commenting upon a letter from Bro. May, he says—'The very thing which constitutes abolition, viz. the repeal of the slave laws, he do not believe in at all!' This is a mistake. Non-resistance can and do petition Congress to repeal all laws upholding slavery. But there is a difference, heaven-wide, between approving a government based upon brute force, and beseeching them in power to cancel unchristian laws which they may have passed, and by which others are emboldened to act wickedly. Protestants in Rome might with all propriety, petition the Pope to rescind his edict, trampling upon the rights of conscience and the freedom of speech; but, surely, in so doing, they would not be understood as sanctioning an iota of the Pope's authority as the successor of St. Peter—and it would sound strangely to hear it said, that in order to accomplish their wishes, they ought to turn Catholics, so that they might elect a Pope for a more liberal Pope!

But our object, in this paragraph, is not to argue the matter. It is simply to express our gratification in seeing Bro. Goodell free to speak out his mind on this subject, in the columns of his paper. Query—Will those abolitionists who chafe at the peace discussion of the Liberator, be as ready to blame the editor of the Friend of Man for meddling with it? We shall see.

N. B. We perceive in the second number of the 'Voice of Freedom,' the neat and well-conducted anti-slavery journal in Vermont, a selected article in defence of 'human government.' Who objects?

HUMAN GOVERNMENT. Perhaps no one sentence in the Non-Resistance Declaration has created more sensation, or elicited more comment, than the following:—'We cannot acknowledge allegiance to any human government.' How every such government is constituted—and why non-resistance cannot promise allegiance to it—the reader may learn by a careful perusal of the essay on NATIONAL ORGANIZATIONS, which was published in the first and second number of our present volume. If any man can refute the reasoning and the facts of that essay, we should be glad to see him do it.

TEXT. 'The Non-Resistance Society may die out of sight of an empty treasury.'—Rev. Joseph Tracy.

COMMENT. In addition to other donations, which we have published from time to time, to the treasury of the Society, we acknowledge the receipt of \$5 from Thomas Davis of Providence, \$5 from William Bassett of Lynn, and \$1 from Miriam B. Johnson of ditto. What 'cheerful giving' is dispensed to follow these encouraging examples? The Society being professedly based upon love and good-will, should exhibit the utmost vitality; and this will depend upon the energy and liberality of its friends.

In addition to his donation of \$25.00, we have received from Jason Barton, of Middle Had'ham, Ct. \$3 for three copies of 'The Non-Resistant.'

MISCELLANEOUS.

THE REPUBLIC OF HAYTI. It is a burning shame, and a fact which ought to be more generally understood, that 'ours' is the only civilized government, of modern times, which has not formally and unequivocally acknowledged the independence of the Republic of Hayti, and extended to that people, those reciprocal commercial interchanges, which are offered to nations in friendly intercourse. The English Consulate reside there, upon terms of the most friendly and untroubled intercourse.—Nearly all the powers of Europe have their representatives at the Capital. Two commissioners were recently despatched from the French government, to Port au Prince, with full powers to treat with the Haytians, respecting a final adjustment of the French Claims.—They succeeded in their mission, to the satisfaction of all parties, and a commercial treaty has finally been established between the two powers. The debt was very much reduced upon the spot, and a vessel of war is about to sail with the second instalment in advance.

The intercourse between that Republic and the U. S. is of much importance, and constantly increasing. The quantity of foreign manufactures consumed in Hayti, is already immense. Vessels are constantly arriving from all parts of the world, laden with the various produce, and manufactures of their respective countries; and the United States alone has no one to watch the interests of the country, which has not formally and unequivocally acknowledged the independence of that Republic, who are constantly arriving at, and departing from this commercial mart. One fact in particular, is worthy of notice. All nations not having entered into a commercial treaty with the country, are compelled to pay ten per cent extra on all export and import duties. The merchants of this country alone, which has, by its assembled wisdom in Congress, just refused to acknowledge her independence, are subjected to this inconvenience! Shame on such fastidious legislation, which refuses to accept the proffered hand of peace to all nations, which has not formally and unequivocally acknowledged the independence of that Republic, which has, in its infinite wisdom, created them a shade darker from our own self-conceived immaculate sins!—Dedham Patriot.

The Washington Correspondent of the N. Y. Eve. Star, speaking of Mr. John Quincy Adams, says:—'It is a painful and humiliating spectacle to all who have the honor and dignity of their country and its officers at heart—that of an aged man, one who has held the highest office in the gift of a great and independent nation, stooping to be the creature of a band of fanatics, lifting his grey locks in opposition to the rights of a portion of the Union, to support which he is bound by considerations fifty fold stronger than those of other men, and himself to be called to order for breach of the rules of the House, by the youngest member of that body. It is indeed a melancholy sight—one not calculated to awaken sentiments of mirth or scorn, but rather of pity. It is one that contains a stern and practical moral. It teaches how the mighty may fall—how once noble nature may be degraded, and the grey hairs of an honorable and upright man may be brought into contempt by the folly of second childhood.'

In relation to this gross personal attack upon Mr. Adams, we cannot in justice to our own feelings forbear to say, that a base calumny never so disgracefully and so impudently assailed the venerable Ex-President has acted, we doubt not, in every step of his public career; for the dictates of conscience alone, and as to his recent congressional career, it has been marked invariably by inflexible integrity, and a non-partisan spirit of independence. If the 'youngest member of that body' has called him to order, it was because the youth was not only ignorant of what constitutes order, by the rules of the House, but destitute, at the same time, of the modesty which belongs to youth, and the respect which is due to age, especially when adorned by superior talents and virtues. We can easily conceive of some rude young sprig, some half-bred lawyer, or perhaps pettifogger, from the walls of Missouri, insulting the grey hairs of Mr. Adams on the floor of Congress; but no gentleman, we are satisfied, has ever had occasion to quarrel with Mr. Adams, or to treat him disrespectfully, however much he may have differed with him in opinion.—Albany Family Newspaper.

PRESIDENT WAYLAND AGAIN LENDING HIS INFLUENCE AGAINST REFORM!

It is deplorable that the superior talents of Francis Wayland should so often be perverted to the hindrance of human reformation. The readers of the Liberator will recollect his giving countenance and aid to the institution at West Point. In his 'Limitations of human responsibility,' he has cast a stumbling block in the way of emancipation, but this was not enough; he has now given cause to every wise biber in the country to chuckle and cry ah, so would we have it. I have it on the most indubitable authority that he has left for his last class of graduates, no treatise upon the cause of temperance than for all the drunkards of Rhode Island to have held a festival and indulged their beastly propensity to the full.—Vermont Telegraph.

A Nigger.—Carry, a colored man of this place, is the most successful hunter we ever witnessed. He frequently kills, almost in view of the city, from six to nine deer a day. He has liberated himself by the produce of his ride, and now drives a flourishing trade, finding ready sale and high prices for his venison. If his occupation is not quite so stirring as Othello's, it is both more useful and innocent.—Times paper.

THE GARRIGANS AND THEIR TOOL. It will be seen that the state has risen to the aid of the representatives of the people of the South, in endeavoring to apply the law to the people of the north when they refuse to obey the law. We cannot believe that a single member of the Legislature in Congress from New England, would have so degraded himself, as to become a tool in the hands of the slave agents, who are to treat with contempt his constituents, when they bring a northern slave! Miserable remedy for the interests of the people of New Hampshire! The surrender of their rights!—Carmichael Eagle.

COLONIZATION. A great effort is making to remove the almost defunct Colonization Society. As we have seen, it has been formed at Springfield, and is now a little surprised to find that our friend Rowland T. Johnson has been drawn into the scheme. He is so confident that he would have come to the conclusion that the scheme, as it has been acted upon, has a tendency to prolong and aggravate the slave trade, and to facilitate the prosecution of slavery in Africa; and to impede the progress of christianity and christianity in that country.—Forester's Eye.

THE SLAVE TRADE. During the period of service of the Carter on the coast of Africa, we have seen that 36 of her crew, including five officers, and a large length of time without any surgeon on board. The Journal has been drawn into the scheme. Her gallant commander, Capt. Norcott, is still suffering from the effects of the fever; and during the passage home, Mr. Carter, one of the chief merchants of Sierra Leone, died.